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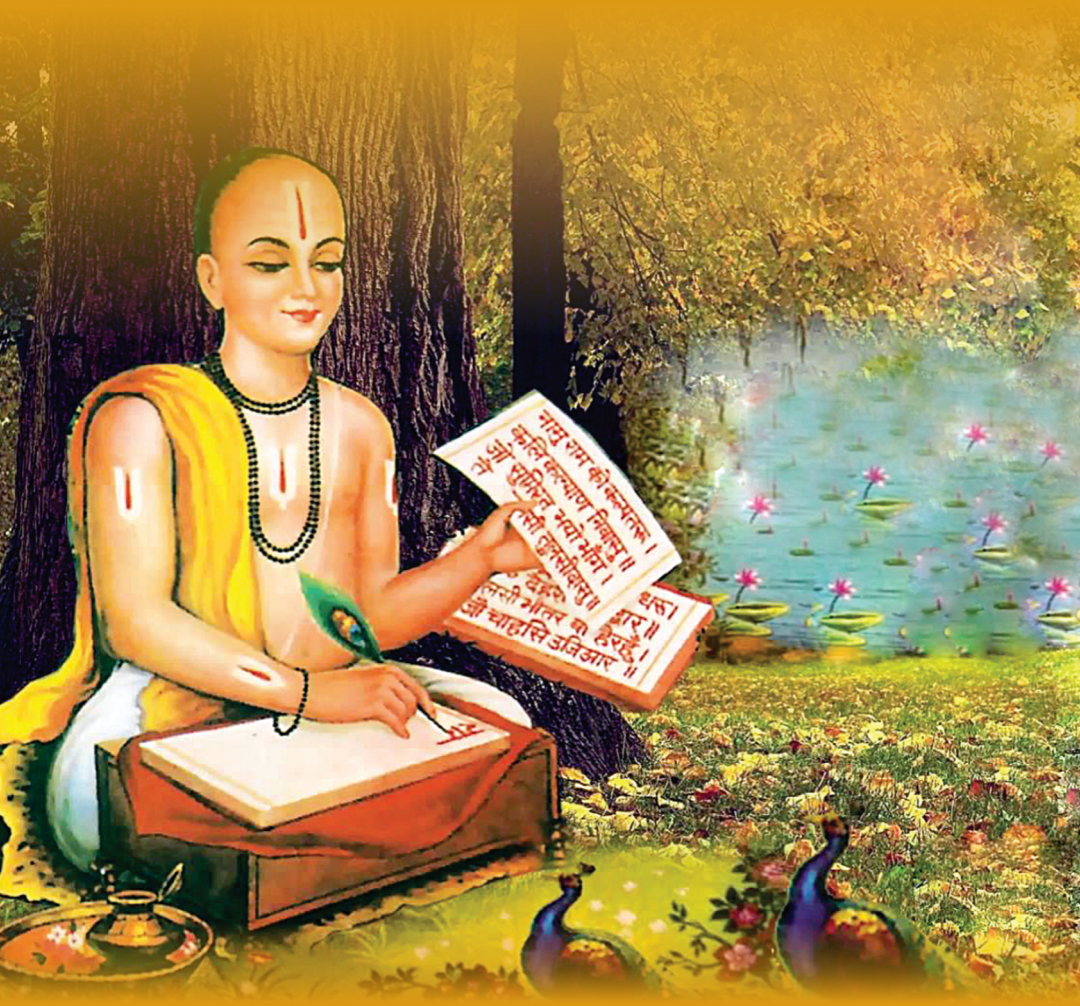
PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga



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PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. You can send articles by e-mail also to address given below. Views expressed in this Magazine are entirely those of the concerned authors.

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Editor's Word...

Dear Spiritual Aspirants,

At the outset kindly pardon us for our delay in placing this number in your hinds.... We believe in action not excuses, therefore we assure you to catch up with time from the forthcoming issues.

....ACPR organized a number of activities during May-June 2016. One of the most remarkable activities being ACPR sponsored 3-Day National conference held in Gurudev Mandir Auditorium from 21st to 23rd May 2016. It was a veritable spirituo -intellectual respite for the elite audience scholars assembled her a from all over India. Paper presentations, guest lectures, Panel discussion all enriched the wisdom thirsty minds.

Thereafter, all toppers at the SSLC Examination 2016 were felicitated on the eve of Gurudev's Death Anniversary. Over 100 boys and girls were honoured. A feedback from such students is presented in this journal. Students and their parents were thrilled to see excellent arrangements and encouragement.

Shree Gurudev's Birth anniversary was observed in a very solemn manner commemorating his contributions and moving account of the spiritual experiences his followers had. His views on 'one God, one religion one humanity' are most relevant in the present world scenario.

Indeed the need of the hour is to bring in a holistic moral and spiritual awakening in the minds of the peoples which

alone is the master key to open up new spiritual vistas by eliminating the growing violence and terrorism which are major menance to mankind.

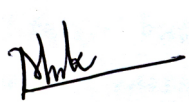
Unless terrorism is eradicated from this globe, human minds are purified and humanity not 'I factor' but 'we', humankind is upheld we can't think of earth life as Divine Life/ Heaven on earth/ Ram Rajya/ utopia. No doubt all great saints, sages, prophets, philosophers. Visionaries, seers the world over have been striving from time to time as per the need of the times and that of the society of those times to bring in reformation. They all preached and practised to have unflinching faith in God and fear wrong doings as they would incur sin thereby. People in those days believed in the concept of sin and fear of God. But today we have traversed a long long distance from that glorious past on life's path, centuries have rolled over since then and man's inquiring, scientific mind won't believe anything unless it is proved, unless he is convinced. As such he will constantly ask 'Why'. Gone are the days when we were told Rama, with the help of monkeys got the bridge constructed across the sea from Rameshwaram to Shreee Lanka where his wife Seeta was held captive by Rawana and that each monkey threw the stone in the sea taking Rama's name. Today a three year old child will ask in a trice, 'why, why did he not take a flight to Lanka!' Smart kids! Smart question need smart answers especially related to metaphysics and spiritualism. Therefore it has become necessary to infuse in human minds spiritual discipline that will teach people of current generation to manage their own minds. When each

one manages his own mind he will be at peace with himself. When we ourselves are in pieces how can we be at peace with others? Various schools of thoughts, Maths and monasteries, synagogues and mosques, churches and Gurudwars which were expected to integrate mankind as a whole seem to have failed in integrating the society disintegrated in the name of religion, caste, creed, race, language and color. How can we be at peace with others when we ourselves are thus in pieces? Let's piece together our minds and help through our strong, positive, peaceful vibrations to restore peace and harmony on this wonderful globe...

The present number of Pathway to God brings you several thought-provoking articles to ignite spiritual light in the readers' minds. We thank all the contributors for their valuable thoughts.

We also express our gratitude to the Board of Trustees for their encouragement and guidance. We heartily thank Mr. Atul Bhatkande and his team of Impressions for neat printing of this number.

Wish you all an enlightening journey thro Pathway to God!



Editor-in-Chief

Summary of 3-Day National Conference on

"The Paradigm of Integral Humanism in the thoughts of Pandit Deen Dayal Upadhyaya"

(May 21- May 23, 2016)

Day 1 (May 21, 2016)

Inaugural Session

The Chief Guest Dr. Chandrakant Kokate, Vice Chancellor, KLE University, Belagavi was a head of the committee on Drug Licensing, GoI. Dr. Kokate paid tribute to the heritage of spirituality in India and the saints who have shaped India's destiny since ages.

In his Presidential Address at the Inaugural Session, Dr. M.P. Singh, Member Secretary, ICPR, New Delhi, set the tone of the conference by touching upon the broad based influence of Integral Humanism in Social, political, economic and cultural life and practices in India. He explained how Panditji's prophecies have come true in the modern context.

Technical Session I

Metaphysical and Ethical Thoughts in Integral Humanism

Date: May 21, 2016 Time: 2.00 pm to 3.30 pm

Venue: Auditorium, ACPR, Belagavi

Sr. No	Paper Presentation	Title of the Paper
1	Dr. Shankar Lal Sutar, Rajasthan	*An Upanishadic Perspective of Love: From Reality to Humanity-* Reflected on a comparative understanding of Gurudev and Upadhyayaji.

2	Dr. Jagdish Patgiri Cotton college State University, Guwahati	*Humanistic Philosophy of Sankardeva and Integral Humanism of Pandit Deendayal Upadhaya.* Presented an analysis of Integral Humanism as an extension of Shankar Deva's Social Spiritual philosophy.
3	Dr. Godabarish Mishra, University of Madras	*Realistic or Utopian : Insights into Integral Human Development of Pandit Deendayal Upadhyaya from a practical perspective.*
4	Dr. Sanjeev Kumar, Professor,Department of Political Science, Delhi University.	*Ontology, the Age of Reason and the Indian Intellectual Traditions: Immanuel Kant, Deendayal Upadhyay and the Notion of enlightenment Spoke on Integral Humanism in the realms of Global philosophical thoughts*
5	Dr. I.S.Kumbar. Registrar, ACPR, Belagavi	*Metaphysical thoughts of Integral Humanism Gave a, lucid account of Integral Humanism as an evolution of philosophical thinking and introduced the process philosophy*

Session Chair: Dr. Balaganapathi, Professor of Philosophy, Delhi University

Session Coordinator: Prof. Amit J adhav

Technical Session II

Social & Economic Thought of Integral Humanism

Date: May 21, 2016 Time: 3.45 pm to 5.15 pm

Venue: Auditorium, ACPR, Belagavi

Sr. No	Paper Presentation	Title of the Paper
1	Dr. G.N. Mishra, Professor of Philosophy, Goa University, Goa.	*The Economic Vision of Integral Humanism* Gave a clear perspective of economic ideas in Humanistic thought
2	Dr. V.S. Chatpalli, Professor, Dept of Management, RCU, Belngavi	*Rendering Management Education with the Concept of Integral Humanism* Presented a clear application oriented paper with reference to management education because of its growing influence
3	Prof. Swatee Jog, Dean, HR, BET's GBS, Belagavi	*Social Philosophy of Integral Humanism-Woman as an inseparable part of a modern society.* Spoke on the integral concept of equality of women and not as a privileged right to be bestowed upon
4	ProC. Umesh Kale, Research Scholar, Karnatak University, Dharwad	*Ekatma Manav Darshan ki Drishti Se Arthashastra* Gave a comparative study of economic ideas of Integral Humanism in relation to western economic thought
5	Dr. Mecnal Katarnikar, Associate Professor, Depl. of Philosophy, U nivcrsity of Mumbai	*Dharma Rajya Expansion of the Idea of Pt. Deendayal Upadhyaya in the New Light*

Session Chair: Dr. Paneerselvem, National Fellow, ICPR & Former Professor and Head, Department of Philosophy, University of Madras

Session Coordinator: Prof. Ashutosh David

Technical Session III

Political Ideology of Integral Humanism

Date: May 22, 2016 Time: 10.00 am to 11.30 am

Venue: Auditorium, ACPR, Belagavi

Sr. No	Paper Presentation	Title of the Paper
1	Dr. S. Paneerselvem National Fellow, !CPR	*Pandit Deen Dayal Upadhyaya's Reconstruction of India* Identifying the pillars of Nationalistic development.
2	Dr. Balaganapathi, Professor of Philosophy, DU	*Place of Deen Dayal Upadhyaya Indian Intellectual Tradition: A Critical Appraisal* Made a comparative assessment of the relevance of Integral Humanism from Pre-independent and post Independent perspective.
3	Dr. Ashok Anikivi Assistant Professor, HOD, Departrnent of Political Science, KLE Society's LINGARA] COLLEGE, BELGAUM	*Pandit Deenadayal Upadhyaya's Integral Humanism: Political Perception*
4	Dr. Madhubala Kumari, HOD, Dept. of Philosophy Z.A Islamia P.G. College, Siwan, Bihar	*Political Ideology of Integral Humanism of Pandit Deendayal Upadhyaya*
5	Dr. Guruevi Hulcppanavarmath	*Pandit Deenadayal Upadhyaya's Views on Bharatiya Culture*

Session Chair: Dr. R.I.Ingalalli, Professor of Philosophy (Retired) and Former Dean of the Faculty of Social Science, Karnataka University, Dharwad

Session Coordinator: Prof. Sushant Joshi

Invited Talk

In an invited talk by Dr. P. V. Krishna Bhat, educationist, teacher, activist and Ex. Member of Karnataka Legislative Council shared his experiences with Panditji, and explained the evolution of integral humanism and its growing relevance in modern times. He drew attention to the impact of his ideology in changing political, economic and social policies of India in recent times. Being the basis of BJP ideology, it would facilitate India's evolution as Vishwa Guru.

Technical Session IV

Human Ontology and Value Pursuits

Date: May 22, 2016 Time: 2.00 pm to 3.30 pm

Venue: Auditorium, ACPR, Belagavi

Sr. No	Paper Presentation	Title of the Paper
1	Dr. R.I.Ingalalli, Professor of Philosophy (Retired), KUD	*The Values in Integral Humanism: A Reconstruction*
2	Prof Sandeep Nair, Dean, Jain College MBA	*Integral Humanism and Inclusive Education - A Value Orientation.*
3	Dr. Sharayu Potnis Asst. Professor, Dept. Of English, Lingaraj College, Belagavi	*The Concept of Integral Humanism: Eastern and Western Encounter*
4	Dr. Prakash Kattimani, 1 Ysst. Professor, Dept. of Political Science, RCU	*Socio-Political Ideology and Integral Humanism of Pandit Deendayal*
5	Dr. Shailaja H.M. and Dr. Tippeswami	*The Shakti Vishishtadvait Darshana and Pandit Deen Dayal Upadhyaya's Integral Humanism - An Analysis*

Session Chair: Dr. V.N. Sheshagiri Rao, Professor of Philosophy, Mysore University. Session Coordinator: Prof. Swatee Jog

Panel Discussion

Panel Discussion broke the monotony of the conference proceedings. The panelists shared the challenges faced by educational system in implementing holistic value-based orientation. Their exchange of experiences and practices were highly enriching and enlivened the audience.

Sr. No	Panelists	Remarks
1	Dr. Satish Jigjinni, Ex. V.C., BLDE University, Karnataka and Prant Sanchalak, Punarutthan Vidyapeet	Distinguished between Indian and Non - Indian Values and called for the revival of Indian's Traditional Education system
2	Sri Vinod Doddannavar, Governing Council Chairman, BET's Global Business School, Belagavi & An Industrialist	Emphasized the role of family in Value Education and Criticized the dependence on westernized education system
3	Sri. Raj Belgaumkar, Financial Consultant and Chairman, Governing Council, KLS Institute of Management Education and Research, Belagavi	Advocated the need for innovative methodologies and reducing the importance of exam-based evaluation and Grading. He remarked that the decline in values started with economic reforms of 1991.
4	Sri. Shahid Memon, Businessman & Social Activists	He laid emphasis on 'religious education and a need to develop a secular mindset
5	Sri. Vinayak Lokur, Industrialist and Skill Trainer	The role and respect for teachers need to be redefined and practice is more effective than preaching.
6	Sri. Ashutosh David, President, G.D. David Foundation, Belagavi	He emphasized the need for revisiting the objectives of education and a greater involvement of the Stake holders in imparting education
7	Dr. Vishnukant Chatpalli, Professor, Dept. of Management Studies, Rani Channamma University, Belagavi Session Moderator	He facilitated a healthy interaction among the panelists and the audience and summarized the outcome.

Technical Session V

Integral Humanism- Science and World Order

Date: May 23, 2016 Time: 10.00 am to 11.30 am

Venue: Auditorium, ACPR, Belagavi

Sr. No	Paper Presentation	Title of the Paper
1	Prof. Sheshagiri Rao, Professor of Philosophy, Mysore University	*"Paradigm of Integral Human Development in the thoughts of Pandit Deendayal Upadhyaya"*
2	Dr. S.V. Kulkarni	*Integral humanism and world order-a panacea for future*
3	Dr. Madumati Kulkarni	*Pandit DeenDayal Upadhyaya's Views on Integral Humanism and World Order*
4	Dr. Shailaja I-1.M. and Dr. K. Pujari, Dept. of Education, RCU.	*Integral humanism of pandit Deendayal Upadhyaya with reference to Advaita Philosophy*
5	Dr. S.G.Nigal, Asst. Professor, University of Mumbai	*Human Ontology and Value Pursuits*

Session Chair: Dr. Madhubala Kumari, HOD, Dept. of Philosophy, Z.A. Islarnia P.G. College, Siwan, Bihar

Session Coordinator: Shri. Amit Kulkarni

Invited Talk

Shri Deelipji Kelkar, Engineer, Pracharak and Co-convener, Punarutthan Vidyapeeth, Ahemdabad, Gujarat effectively captured the essence of integral Humanism drawing from his rich experience, understanding and research; Kelkarji brought out unique ideas and ideals embedded in integral humanism and its relevance to modern living.

Chairman of the Session Advocate Sri. M.B. Zirali, drew parallels between. Integral Humanism and philosophy of mystic saints of Maharashtra and also explained Gurudev Ranade's contribution in making spiritual philosophy accessible to the most illiterate and common man in the society.

Valedictory Function

The Chief Guest Dr. P.V. Krishna Bhat called upon the need for integrating humanism in all dimensions of life and said that the political or economic development is not feasible without reformation in social thinking.

Dr. Shivanand B. Hosmani, Vice-Chancellor, Rani Channamma University, Belagavi distributed participation certificates and drew on his rich experiences of life in the USA and deplored the declining interest in India's rich tradition. He said India is in a transformative stage and requires an integrated and inclusive growth.

In his vote of Thanks, Sri. Adv. M.B. Zirali made an appeal to the V.C. of RCU, Belagavi to start a department of Philosophy in the ACPR, Belagavi premises to offer courses in Indian philosophical studies.

❋❋❋

Lighting the lamp as a mark of Inauguration of the National Conference by the Dignitories

Keynote address by Dr. M.P. Sing member Secretory ACPR New Delhi.

Cross section of members and delegates of the conference

Introductory address by Adv. M.B. Zirali secretary ACPR. On dais Dr. Chandrakant Kokate, Dr. M.P. Sing, Adv. Ashok Potdar Chairman ACPR, Dr. I.S. Kumbar Registrar ACPR.

emy of Comparative Philosophy & Religion
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Osho on Guru Gorakhnath's Teachings

Question (a Sadhak to Osho): What is Guru Gorakhnath's main teaching?

Answer (by Osho): It is very short- *Hasibaa Khelibaa Rahibaa Rang, Kaam Krodh na Karibaa Sang, Hasibaa Khelibaa Gaayibaa Geet, Dhrudh Kari Raakhi Apanaa Cheet. Shabad hi Taalaa, Shabad hi Kunji, Shabad hi Shabad jagaayaa, Shabad hi Shabad sooparacha hue, Shabad hi Shabad semeeyee*

This is my teaching too!

Hasibaa Khelibaa Rahibaa Rang:

Live life in Rang, live life in masti (care-free joyfulness). Live life in Anand (bliss). Paramatma has given so much. Dance, sing, hum along a song. Let song of gratitude arise in your heart, that itself is prayer.

Laugh. If you cannot laugh heartily, understand that you are not to be leading a Dharmic life ever.

Your so-called saadhu sants have totally forgotten laughter. They cannot laugh at all because laughing is paap (according to them). Hence you cannot stay for long in the company of your saadhu sants. You go to them, touch their feet, do namaskaar and move out. If you stay for 24 hours with them, you will know the difficulty. Your laughter is also snatched away. People become very serious in the company of saadhu sants. You become constricted and very serious in their company. Laughter appears to be a crime in their company.

And now listen to what this param saadhu Gorakhnath says: Hasiba, Kheliba ... ! Laugh and play. Take life as a drama, take it as a play. Understand that it is a Leela. (You take your life just as a role in a drama!). And play your role with full zest (rang I masti). Let zest and gaiety (mouj) be your life, your style of living.

Kaam Krodh na Karibaa Sang:

And only then, you will find that Kaam-Krodh start leaving you, disappearing from your life. You don't have to make efforts to leave them. Now your whole energy is engaged in laughing, playing, singing songs, praying, in masti and in dancing. The same energy, earlier, used to be engaged in Kaam-Krodh, but now where is the time for that? The one, whose wealth is now used to purchase diamonds and pearls (that which is precious), his wealth, will now not be used to purchase waste material (that which is worthless, kooda karkat). Now the dimension of your energy has transformed!

Hasibaa Khelibaa Gaayibaa Geet:

Let song arise! There must be music and song in every single breath of yours, only then you can be Dharmic. Dharma is Kaavya (poetry), actually Maha Kaavya (great poetry).

Dharma is not prose, it is poetry. Dharma is the art of leading life singing (Jeevan ko gaane ki kala hai). Dharma is music, dancing!

Dhrudh Kari Raakhi Apanaa Cheet:

Sing song, and let your mind (chitta) be steadfast (dhrudh) in the song, let it be one with it, let it be infused with it completely and everything will happen. Rest will happen on its own. Rest Paramatma will do, you have to do only this much!

Shabad hi Taalaa, Shabad hi Kunji, Shabad hi Shabad jagaayaa, Shabad hi Shabad sooparacha hue, Shabad hi Shabad samaayaa:

Shabad hi Taalaa, Shabad hi Kunji:

Everything is born out of that Maha Sangeet! Paramatma is param dhvani- Pranav Omkar, Ek Omkar Satnaam! Anahat (unstruck) Naad (sound) of Om is Paramatma. In that unstruck sound is lock (secret of self), in that unstruck sound is key also (to unlock the secret of self). Lock is of rhythm and key is also of rhythm. When within you, the silent song of Pranav Omkar which is without word (Shabd Shoonya, Shabd rikta) awakens, you have got the key!

Shabad hi Shabad jagaayaa:

And this is what happens to you when you go to a Guru. Guru plays his veena, his Shabd, then, the veena sleeping within you, the Shabad sleeping within you, reverberates with the rhythm of Pranav Omkar, the soundless sound of silence. It begins to echo within you too. (This is corroborated by science too. In Physics, we know that when a vibrating tuning fork is brought near a static tuning fork, the second tuning fork that was static also begins to vibrate at the same frequency.)

Shabad hi Shabad sooparacha hua:

And when you marinate in this Sangeet of Anahat Naad that you are initiated into by the Guru, you get acquainted with your true self.

Shabad hi Shabad samaayaa:

After that, all Sangeet of your life merges with that Maha Sangeet (You become one with Paramatma)! Shabad returns to its original source.

Hasiba Kheliba Rahiba Rang, Kaam Krodh na Kariba Sang, Hasiba Khe/iba Gaayibaa Geet, Dhrudh Kari Raakhi Apanaa Cheet.
Shabad hi Taalaa, Shabad hi Kunji, Shabad hi Shabad jagaayaa, Shabad hi Shabad sooparacha hue, Shabad hi Shabad samaayaa.

(adapted from, "Maro ve Jogi Maro" by Osho. This is a collection of Osho discourses on Guru Gorakhnath)

Profound secrets of Sadhana told in so simple and convincing words! That is the greatness of Guru Gorakhnath and Osho!

❋❋❋

Gurunath Kalamadi, Bengaluru

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Word produces Sound and Sound produces Words

Once during a spiritual discourse of Sunday Programme, Date Maharaj narrated a mythological story of sage Panini, "It is said that while he was watching the ecstatic dance of Lord Shiva, the various sounds of his *Damru* (drum) heard by Panini were later formed as Vyakarana Sutras of Sanskrit known as Sage Panini's Ashtadhyayi, a verse from that tells that it was the outcome of the grace of Lord Shankar."

''नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।

ऊद्धर्त्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ।।''

According to Date Maharaj it is already jujstified as Saint Ramdas has said in one of his verses, ''नादाचे शब्द होताती । शब्दाचे नाद होतसे ।

Sound produces the words, and words produce sounds."[i]

From the above verse what Saint Ramdas meant- "The Name of God, if meditated upon for a long time produces unstruck musical sounds and that it is out of these sounds that fresh words of God (the divine names) are heard."[ii]

Thus Date Maharaj here insists that this is the experience of great saints like Bhausaheb Maharaj, Amburao Maharaj and Gurudeo Ranade.

Here I would like to mention a spiritual experience of Gurudev Ranade confirming the above context. When he was staying at Inchgeri in the company of Shri Amburao Maharaj, he had the experience of hearing the Name Divine. He related this to Shri Baba and asked him as to what he should do when he had heard other names superseding the one bestowed upon him by Shri Maharaj. To this Shri Baba replied, "As the other names are the products of the name conferred by Shri Maharaj, we should stick to the original *sabija* name. Even though for the time being our mind merges in these names, as it does in the 'unstruck sound,' we must hold fast to

the original name itself." Shri Baba also repeated the following lines of a Kannada song:

'Isanu datta mahesa digambar Ghosadsolage mana nilisidane'

"He merged his mind in the sound: Datta, Mahesa, Digambar." Rambhau had heard the same names that day. When Shri Baba came to know of this superb experience of Rambhau, he asked him to initiate fresh aspirants.''[iii]

Similar experience is of Revered Malati Bai (Mataji) when she says, "Earlier when I used to go near the Samadhi of Date Maharaj and bowed to the पादुका, I heard melodious sounds of the holy word 'Shriram, Shriram, Shriram ! ' continuously. Now being weak, I do not go to the Samadhi but as the glory of our Sadguru is infinite, I hear that very name here day and night, every time while doing meditation or laying on my bed. I do not need energy to do meditation, it starts automatically, and it is like this now."[iv]

Thus all these illustrations are concrete substantiations to the dogma of 'Sound producing words and words producing sounds'.

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i Prof. V. H. Date- *A Rosary from St. Ramdas*, pg. no. 147-148
ii Prof. V. H. Date - *Three ways of expressing devotion*. Pg.no.90
iii M.S.Deshpande- Gurudev Dr. Ranade's *Life of Light*, Pg. no. 128
iv *Mataji Ke Vachan*, Pg. no. 80

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Gurudev Ranade's
Reflections on religion and social order

We are witnessing the moral downfall in the present-day society consequent on the dethronement of religion and enthronement of some usurping idols. We are living in an age where we observe the spread of lawlessness, of drunkenness, the inordinate love of sensuous pleasures, of riches and other worldly vanities, the laxity in morals and the advocacy of theories that are the very negation of purity, of morality and of chastity.

God Himself has indeed been dethroned from the hearts of men and the modern man passionately and clamourously hails and worships the false gods which man's own idle fancies have fatuously created and his misguided hands so impiously exalted. The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Pacifism and Communism at whose altars, governments and peoples, whether democratic or totalitarian are in various forms and in different degrees, now worshipping. Their high priests are the politicians and the worldly wise, the so called sages of the age. It is therfore, in the fitness of things to consider and ponder over the spiritual teachings of this great Seer and Philosopher of Nimbal, Dr. Ranade.

Philosophy and Religion

Dr. Ranade disagrees with those who try to rigidly exclude philosophy and religion from each other. He believes that philosophy without religion is. like form without spirit, and that religion without philosophy is like spirit which cannot work without a form. It is in the supreme combination of form and spirit, of philosophy and religion that the true salvation of a nation consists. He believes in a universal religion of humanity. He says that Bhakti does not consist in religious ceremonies, in pilgrimages and in formal idol worship. It consists in loving God and through this,

loving man. He says that we can never love man so well as when we know that he partakes of the same divine nature which is in us. Love for humanity must be based on love for God. If it is not, it is bound to have a shaky foundation. Some people might indulge in literary studies in such a way as to stunt their moral powers. To them God may seem distant and far away. Perhaps also they might be sinless and might not have any desire for righteousness. But all men who have sinned and those who have come to have an earnest desire for righteousness, wish from the bottom of their hearts to come nearer to God. So too, Says Dr. Ranade, can a sense of eternity, the pangs of sorrow, the bitings of conscience, the vanity of human wishes or a keen social enthusiasm, bring man nearer to God. It is in such a state of mind that men begin to love God as his only guide and helper and it is in such a state that the whole moral world opens up before him. He says that in India we are rent by schisms and sects, as well as racial and religious differences. These can vanish only when a firm mystical philosophy of spiritual experience can be the only possible ground for a world religion. It is only under its influence that differences of all kinds might disappear. On a general survey of the spiritual experience attained by all the mystics, it might be found that the kernel of mysticism is at bottom one, though Indian Mystics may ring the changes upon one chord, the Christian Mystics on a second, and the I-lamic yet a third. All those mystics constitute the musical band of God, and each contributes his note in such a way that the whole becomes a harmony, and a symphony wonderful.

Science and Religion

Dr. Ranade is not one of those who would condemn science for the sake of religion. He holds that there is a perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the works of God. It supplements, instead of supplanting religion. But he would not have the more scientific or the mere economic spirit prevail. He says, "Let not an

age of pure calculators prevail and let not the glory of India be extinguished for ever. Religion asks from you merely the consent of the heart, a mere touch of the love of God." But he is a staunch believer in the manifold activities of a nation, supplementing, instead of contradicting one another. He holds that when a nation rises, it rises from all points of view. He says; "We must have scientists as well as philosophers, men who go in for action and men who sit down to contemplate, people who devote themselves to social regeneration as well as those care for personal development."

He visualises an ago in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind will have been finally transmuted into the wisdom and the tranquility of an undisturbed, universal and lasting peace, in which the discord and separation of men will have given way to the diverse elements that constitute human society, is restlessly approaching, a stage of world-commonwealth, the inevitable destiny of the peoples and nations of the earth. He regards this world as one country and mankind its citizens. He is against narrow parochialism would say, 'let not man glory in that he loves his country, let him rather glory in this, that he loves his kind/' All mankind may become the upholders of one order, the inhabitants of one city, based on the spiritual plane.

The principle of unity of mankind constitutes the central theme of his message in so for as all his social and humanitarian teachings, when carefully examined, converge on this fundamental doctrine or are even subordinated to it. According to him, there is no social goal higher than the attainment of unity of mankind at least in the world which can claim any superior loyalty, sacrifice of perfection in the individual. It thus represents the highest degree of perfection in the present stage of the evolution of the society and the highest state of maturity, which mankind has thus far reached.

"The fundamental purpose animating the Faith of God and His religion is to safeguard the intesests and promote the unity of the

human race, and to foster the spirit of love and fellowship amongst men. That all nations should become one in faith and all men brothers, the bonds of affection and sincerity between the sons of men should be strengthened, that diversity of religion should cease and difference of race be annulled. The fruitless strifes, the ruinous wars should pass away and the "most great peace" should come."

This consciousness of unity of mankind as a whole actually embodies the very spirit of the age in which we live. World inter dependence is indeed, the outstanding characteristic of our present era. This is the most vital and binding of our social laws. It is precisely because our so called leaders, in practically all realms of human activity, have failed to make an adequate application of this law to all our personal and social relationship that the world has become subjected to such frequent upheavals which every now and then threaten to disrupt its unity. Unity of mankind for from being a mere expression of a social tendency, a mere out of ignorant emotionalism or an expression of vague and pious hope implies an organic change in the structure of present day society.

Much against the general belief of people that Religion, instead of helping the cause of human unity, created tension and disunity, Dr. Ranade believes that if at all human unity will be brought about, it would be brought about through religion and religion alone and that caused bloodshed and disunity. If we examine dispassionately the place of religion in human nature. It is because of this individuality of volution that we find such a continual clash between the ideas, needs and desires of men. What is needed, therefore is some force capable of adjusting these conflicting interests and desires and this is a task which religion alone can accomplish. By merging the of separate individuals in the will of God it establishes a superior loyalty through which men find these interests miraculously identified. By turning to that Essence of individuals who had been living in a state of perpetual conflict, find themselves transmuted into self-sacrificing, self-giving souls capable of communing together in absolute unity and with a

perfect love. In this state of communion, they become " One soul in many bodies ". This is a unity which the Love of God can alone establish in the world, and not until such a love completely imbues and permeates the hearts of men can mankind ever hope to achieve a world civilization that can be perfect and enduring.

It would be thus clear that Religion is the only -force that can create in the individual a true consciousness of the oneness of mankind. Acting as a cohesive power, a unifying force, a solvent of individual and social differences transforming and enabling our inner emotions and feelings, through a genuine and constructive belief in God, it releases such spiritual forces, that can kill our baser instincts, and bridge the inner and outer differences that separate us from each other.

This principle of onenesss of mankind should by no means be taken to aim at obliterating the legitimate diversity in human society. Unification of mankind is fundamentally based on the belief that such a unity can be achieved only if individual and social differences that are legitimate and valuable are maintained and even fostered. Dr. Ranade's conception of the world common-wealth can by no means be indentified with the cosmoplitan ideas and •doctrines of the Utopians, who in utter disregard of the complexity of human nature, seek to obliterate all existing differe-nces, even those that are helpful to the growth and progress of civilization and to establish in their place a social order that is uniform and colourless. He recognised the usefulness of the geografical, ethnical, linguistic and social differences in the world, but also emphasized the supreme necessity of subordinating them to the major collective interests of mankind.

Thus the principle of unity in diversity constitutes one of the basic elements of his programme for the unification of the world. His call is, primarily directed against all forms of provincialism, all insularities and prejudices and does not aim at the subversion of the legitimate allegiances and loyalties of the individual to his race or nation. His plan of unification of mankind has a two fold spiritual

and social character, implying first as it does a fundamental change of heart, a spiritual and moral regeneration which will inevitably pave the way and make possible the establishment of such institutions that are essential for bringing about unity and peace in the world.

He warns us that we should not blindly follow the Western concept of liberty, equality and fraternity. He says "If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtue of the West and the East and will rise superior to both. If the West and East are to meet, they will meet in India, and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and the energy of Europe. I see her assin1ilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and pristine purity of her spiritual self."

(Prof: K. T. Jahagirdar, M.A.)

" Spirituality does not involve renunciation of the world. On the other hand, spirituality is excellence in action, योग: कर्मसु कौशलम् । *The world at present finds itself in a night-mare condition of tension and conflict, from which it can be rescued and united only by true religion. The world can be really bound together and united at the spiritual level through religion expressing itself in love. Religion signifies two things in particular. One is the inward awareness of spiritual self, spiritual perception. Outwardly, it is abounding love to humanity.* प्रज्ञान *and* करुणा, *Wisdom and Love, constitute true religion".*

- Dr. S. Radhakrishnan,
Extract from Speech in Sangli in. 1954

Dr. Ranade's Philosophy of Approximation

"The religious non - agnostic'', Flint observes, I "holds that religious beliefs ought to have a rational basis whereas a non-religious *agnostic* holds that religious beliefs have no rational basis. The former stands for inevitability of rational proof while the latter's position is logically unjustifiable. He, - the non -religious agnostic, - has definite anti-religious or non - religious beliefs; but if he is an agnostic, can those beliefs be taken to be ultimately tenable ? " The whole discussion can be pinned down to a very important truth that we should neither be too confident of our knowledge about God nor *hold family to* anti - religious ideas though professing to be agnostics. The middle course seems to be that of a religious agnostic who opposes belief to knowledge and faith to reason. In so far as we do not have clear knowledge about God but believe in his existence, or in so far as we cannot reason about the ultimate reality but have a firm faith in it, we are religious agnostics. Religious agnosticism is a healthy doctrine; it does not question the existence of God; it only questions the completeness of our knowledge of God. It is as though a synthesis of the thesis and anti thesis of the two doctrines of religious non-agnosticism and non-religious agnosticism.

What is granted to man is only partial knowledge; it is only God who can be non-agnostic for he alone can be said to possess all-comprehensive knowledge, his own knowledge included. This is what divine self consciousness means. This is what *Arjuna* meant. when he said : Verily you alone know yourself by yourself (Bhagavadgita x. 15). God is apprehended by men according to their power of understanding. This power of understanding not being perfect, man has to strive towards perfection. Thus human selfconsciousness has to approximate Divine self-consciousness. As regards knowledge of God, we have to traverse a path from non-religious agnosticism to religious agnosticism.

Dr. R. D. Ranade holds the doctrine of approximation not merely in epistemology; that doctrine runs through 'the whole of his

philosophy. In epistemology there is approximation to Divine Self-consciousness as Truth itself; in metaphysics to Divine self-consciousness again as Reality itself. In both the sciences it is the Divine self - consciousness which is the goal, it being an epistemologico - metaphysical concept. Now in ethics man being morally imperfect has to strive towards moral perfection. Attainment of moral perfection as all approximation, is an infinite process. The same holds good in the realm of religion where the truth is: "not perfection but progress, not realization but approximation."

We may try to understand Dr. Ranade's views[2] on some of the epistemological problems. The ordinary process of knowledge involves three things; the *Jñāta, Jñeya* and *Jñāna*. Can the *Ātman* or the ultimate reality be known by this process ? The *Ātman* is not knowable in this technical meaning of the term knowledge. But this does not mean that it is only a' matter of faith'. The unknowability of *Ātman* can be explained from the 'standpoint of philosophic humility.' Again, how can the *Ātman* be known if he is the eternal knower ? He knows every thing but who will know him? That *Ātman* is the knower may have further implications: Does the knower know himself ? Can the *Ātman* be split into two, one part of which is the knower and the other the known ? ' This is possible in the case of the *Ātman* who can dichotomise himself '. He knows himself, He is self-conscious, nay, self-consciousness alone constitutes the whole reality. The *Ātman* is an object of mystical realisation. Thus the highest stage in epistemology is to reach the self-cousciousness. This realisation, however is not an event but a process. The self cannot be realised all at once. We have to attain it by degrees and this is what is meant by approximation.

Dr. Ranade further points out that the Divine Self-consciousness and not human self-consciousness is the pivot of all existence. It is the peak of all thought.[3]

But Divine Self-consciousness is not only the peak of all thought; it is the peak of all existence as well. The state knowing the *Atman* can hardly be said to be purely epistomologica for knowing '*Brahman* is

no less than being *Brahman*. If reality can be said to be a coherent whole, then the knower of this coherent whole must be include in that perfect whole as an irreplaceable part - for without him the coherent whole would not be really so. But this stage of perfect coherence is far off from the fragmentary human experience very much lacking in coherence. Still all human experience does not exhibit the same degree of coherence. There is a more or less here; and this doctrine is termed the degrees of reality in metaphysics. But are there really degrees of reality ? lis relativity the ruling principle in the theory of existence ? It cannot be, for then the 'doctrine itself will have only a relative value.'[4] There is absolute reality as there is absolute truth. The degrees of reality are surely the degrees of unreality-" all sublunary 'things being emblems of infinite error" or falsehood, - the Absolute, the emblem of absolute Reality. We have to go from falsehood to reality, from fragmentary experience to perfect coherence infinitely long though the process may be.

And in ethics we seek to go from moral imperfection to moral pcrfection. For Kant rationality constitutes perfection. We are under a moral obligation not only to attain to *Good Will* but also to *Holy Will*. We should not be satisfied if we can behave rightly on all occasions; but the very inclination to do wrong must be eliminated.

This according to Kant involves a striving through infinite time. Apart from the implication of personal immortality which Kant draws from this assumption, we may note his assertion that 'for a rational but finite being there is possible only a *Progressus ad infinitum* from lower to higher grades of moral perfection.'[5] As we are not purely rational beings but creatures of sensibility it is not possible that reason should be om• sole motive to tho exclusion of all influence of desire. This is why Kant brings in the idea of asymptotic approximation to the ideal.

Caird has pointed out difficulties in *Kant's* idea. by saying that "if passion is essentially at variance with the law of reason, then the idea of continued progress is meaningless; the task of reconciling the absolute opposites cannot even be begun. On the other hand, if

there is no essential difference, the infinite progress is unnecessary. Moral life can never have the form of movement towards an external end such that all stages have value only with reference to the ideal."[6] Caird's constructive suggestion is : "The principle of morality is universal and contains in it an exhaustless spring of life. The faith in the infinite power of goodness is a faith which springs up in the mind of the good man naturally and spontaneously." Thus the moral ideal is not outside the man but inside him. God resides in the heart of every being, says the *Bhagavdgita* (xviii. 61). But the eternal principle is not equally manifest in all beings and for that, moral striving is necessary. Effort on our part is thus a necessary condition for attaining perfection though not a sufficient condition. It is not sufficient because, self effort alone will not take a man to perfection unless his efforts are crowned by God's Grace which will be the sufficient condition. As man ascends by his efforts, God's Grace descends on him; and thus there is a reciprocal causation between the necessary and sufficient conditions of man's attainment of the ideal, the two together culminating in his union with God.

Still, can we say that God's Grace is only a sufficient condition and not a necessary condition'? Does it mean that God's Grace is sufficient to endow moral perfection on man but that he can attain to it by other ways also? Saying so would be putting limitation. on Grace. For what other things are necessary when Grace is there? Grace is all powerful, recognises no law of causality and is showered at His Will. Effort on man's part seems to he only a superfiuous, never a sufficient, not even a necessary condition of perfection. But there lurks a danger in such a supposition. It, is enough to make man relax and be lethargic. As Shankara points out in another connection, if man's effort is superfluous, man will attain to salvation without recourse to Sadhana (commentary on *Brahma Sutra* II 227). 'What we want is not a lazy dependence on God's Grace but an active self-surrender. Hence at least to induce us to the moral end, effort must be taken as indispensable. Man has to attain to virtues and leave aside vices: and carry on the work continuously and step by step till his character is confirmed in virtue. In almost

each one of his writings Dr. Ranade has stressed an utter necessity of moral preparation for spiritual life.

The attainment of liberation also is a gradual process. We can attain to illumination even in this life provided there are no obstacles, says the *Brahma Sutra* (III 4.51). But if the impediments are present, liberation may not come about immediately. *Vamadeva*, it is said, passed an initial life and then got illumination while in the womb of his mother. The *Gitā* also speaks of liberation being a matter of number of lives. Even when *Jivan-mukti* is attained, the saints may take some time to be completely merged in *Brahman*. We cannot do better than quote Dr. Ranade in the original: "There might be limitations of body and mind so long as the saint subsists on earth, and hence we can never fully identify the 'Saint with God. On the other hand, when the Saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit."[7]

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1. Dr. R.D. Ranade : *Pathway to God in Hindi Literature* : P. 197-198
2. Dr. R.D. Ranade : *A Constructive Survey of Upanishadic Philosophy* Pp-270-275
3. The *Bhagavad Gita* as a Philosophy of God-realisation, P.192
4. Dr. R.D. Ranade : *Philosophical and other essays* Part I.P. 108
5. Caird : *The Critical Philosophy of Kant.* Vol. II, Pp.272-273
6. *The Critical Philosophy of Kant* : Vol. II. Pp. 281
7. *Pathway to God in Hindi Literature*, P.332

Tembe Swami's

(वाक्यांश-गर्भ)

वेत्रवती स्तोत्र

(Vetravati Stotra)

Vasudevananda Sarasvati popularly known a Tembe Swami in Maharashtra was a Hindu ascetic. Being a monk he used to wander from one place to another. He visited holy places such as Kashi, Prayag and sacred rivers like Ganga, Yamuna, Krishna in his wanderings. He was in the habit of taking his bath in such rivers.

Philosophically, he was a champion of the Monism of Adi Shankaracharya. But in practical life he was a devotee of the great God Datta. However did not disregard other deities like Vishnu, Shankar, etc. and goddesses like Sarasvati and others. Being a born poet he composed many panegyrics (stotras) in honour of those deities.

There are many sacred rivers like Ganga, Yamuna, Narmada, Krishna, Tembe Swami has taken baths in such rivers. He looked upon these rivers as divine ones. Naturally he composed stotras describing the importance of these rivers. Once he visited the river Vetravati and was inspired to compare in honour and praise of this river.

This stotra of Vetravati is a small verse extending upto three stanzas. The language is simple Sanskrit which can be easily understood. The peculiarity of this stotra is it contains two phrases, when certain letters are serially taken. Let us first follow the contents of this stotra and then we will turn to the implied phrases.

१

वेत्रवत्या महानद्या गुणान् वक्तुं क ईशिरे ।
त्रपामवाप देवर्षिरुक्तये यत्स्युतेरलम् ।।१।।

Vetravati is a great river. Who can describe her qualities? The divine sage was ashamed, while describing her glory in full.

It is very difficult to describe all the noble qualities of the great river Vetravati. Even the divine sage Narada was not able to describe them.

२

वरदा वेत्रवत्येषा देवर्षि–नर–सेविता ।
तीव्र–तापाध–शमनी वंद्या नः पातु सर्वदा ।।२।।

This Vetravati is a giver of boons. She is served (i.e.praised) by divine sages and human beings. She mitigates the sever etorments and sins. She well deserves our salutations. May she always protect us. Divine sages like Narada and men bathe in her and praise her. The bath in this river drives away the threefold torments and sins of men. The threefold torments are as follows :- *Adhyatmika, Adibhautika* and *Ahidaivika. Adhyatmika* torments are bodily ailments and mental sufferings. *Adibhautika* torments are those coming from various beings in this world like thieves, enemies, animals like foxes and beings like snakes, scorpions, etc. *Adidaivika* troubles are those due to excessive heat of the sun, excessive rainfall, the fall of lightning, etc. Such troubles are mitigated by Vetravati who also destroys the sins of men.

३

स्तुतिं कर्तुमनीशोऽहं दयाब्धेऽत्र कलौ युगे ।
तिमिरघ्नी नमस्ते ह्– तापं हर सरिद्वरे ।।३।।

(O Vetravati) I am not capable of praising you. In this present Kali Age, you are an ocean of compassion and you are destroyer of darkness (in the form of ignorance). O excellent river, salutations to you. Please drive away (my) mental torments (3).

Ignorance is often compared to darkness. Ignorance can be driven away by Vetravati who is an ocean of compassion; hence the poet entreats her remove his troubles arising from worries, anxieties, evil thoughts.

Hindu mythology speaks of four Ages viz., *Kruta, Treta, Dwapara* and *Kali*. The *Kali* Age is considered to be worst as it abounds in immorality, violent behaviour impatience and several evil thoughts and deeds.

Now let us turn to the two phrases contained in this stotra. The entire stotra is composed in *Anustup* metre which consists of four padas. Now, if the first letters of the first and third padas are serially taken, they yield the phrase **वेत्रवती स्तुति,** and if the first letters of the second and fourth padas are taken serially they from the second phrase **गुरुदेव दत्ता.** To understand this, the following arrangement of the letters would be useful :

(१)

(पाद १) (पाद २)

वे त्रवत्या महानद्या **गु** णान् वक्तुंक ईशिरे ।

(पाद ३) (पाद ४)

त्र पामवाप देवर्षि **रु** क्तये यत्स्तुतेरलम् ।।१।।

(२)

(पाद १) (पाद २)

व रदा वेत्रवत्येषा **दे** वर्षि-नर-सेविता ।

(पाद ३) (पाद ४)

ती व्रतावपाद्य-शमनी **व** न्द्या नः पातु सर्वदा ।।२।।

(२)

(पाद १) (पाद २)

स्तु तिं कर्तुमनीशोऽहं **द** याब्धेऽत्र कलौ युगे ।

(पाद ३) (पाद ४)

ति मिरध्नी नमस्ते ह्व **त्ता** पं हर सरिद्वरे ।।३।।

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Selected Forwords

(One of the selected forewords of yesteryears is published in this issue)

D. C. Pavate

Foreword to the book 1 Pathway to God in Kannada Literature written by Dr. D.C. Pavate

The present book contains the substance of lectures of the late Dr. R. D. Ranade delivered at Karnataka University, Dharwad during the years 1954-57 on Karnataka Mysticism. As in the case of his book on mysticism in Hindi literature, he chose for this book also a similar title, *Pathway to God in Kannada Literature*. Dr. Ranade was a great scholar of international repute, and held the Chair of Philosophy in Allahabad University with distinction for about twenty years from 1927-47, and retired as Vice-Chancellor of that University in 1947. Prior to that, he was one of the very distinguished Life-Members of the Deccan Education Society, and Professor of Philosophy in Fergusson College, Poona.

Although he spent most of his life in Pune and Allahabad, he never lost sight of the fact that his early upbringing and spiritual training that took place in Karnataka. He established an Ashram at Nimbal (Bijapur District), and used to spend some months there every year with his ever-widening circle of friends and disciples. In fact, he was in his boyhood itself initiated into spiritual life by the saint of Umadi, who was himself a disciple of the great Veerasaiva saint, Shri Gurulinga Jangama Maharaja of Nimbargi. He thus had an intimate knowledge of the main currents of the mystic life preached and practised in Karnataka during the past thousand years or so.

Dr. Ranade himself was one of the great mystics of modem times and, grounded as he was in deep mystic experiences, he has expounded mystical philosophy as very few have been able to do. Among his great works are included 'Mysticism in Maharastra' and

Pathway to God in Hindi Literature. With such an eminent scholar and philosopher in our midst, we of the Karnataka University could hardly resist the temptation of requesting Dr. Ranade to write a book on Mysticism in Kannada literature, on the lines he had already done on mysticism in Marathi and Hindi literatures. So, the University invited him to deliver a course of twenty lectures on Mysticism in Karnataka, which could be later on published by the University in the form of a book. To that he readily agreed; but since the lectures needed a great deal of preparation, he said, he would give a course of three or four lectures every year, and would arrange the entire material required for the book in six or seven years.

Dr. Ranade followed a novel and very interesting method of delivering his lectures. He used to arrange the subject-matter of all his lectures very systematically, choosing the best songs from the most eminent Saiva and Vaisnava mystics, who have written in Kannada. He then arranged the songs and sayings topically. Each lecture covered the subject-matter of seven or eight songs, which were arranged in the developmental order of thought. He used to give at the beginning of his lecture a brief account of the songs, their authors and the main topics to be discussed. Then he would proceeded to expound each song in detail. Each song was first sung in accompaniment with Tambora and Tabala by Shri Gururao Deshpande and his brother, and some songs were sung by the grandsons of the great Saint of Nimbargi.

Unfortunately, Dr. Ranade could not complete the course of twenty lectures on Karnataka Mysticism, as originally planned by him. He had delivered and written fourteen lectures, and had kept ready the synopsis, brief notes, etc., of the remaining six lectures. He passed away in June 1957 without being able to deliver the remaining six lectures. The University was in a great difficulty to find persons who could complete the work of Dr. Ranade as envisaged, by him. Fortunately, Dr. R. R. Diwakar, and two of the devoted disciples of Dr. Ranade, viz., Professors N. G. Damle and K.V. Gajendragadkar, agreed to constitute an Editorial Committee to accomplish the

unfinished task. They decided to take the valuable help of Professor B.R. Kulkarni of Arts College, Yeotmal, Shri. M. S. Deshpande, M.A. of Athani, Shri. R. S. Rao, and Shri. B.R. Nimbargi whose contacts with Dr. Ranade during his life time were very close. The University is grateful to the Committee, and to all these persons for voluntarily coming forward and bestowing much thought and attention to the work of completing this volume. The University is also grateful to Bharatiya Vidya Bhavan of Bombay for undertaking the publication of this volume, which, I am sure, would be welcomed by spiritual aspirants all over the world, coming as it does from the pen of such a perfect scholar, writer and philosopher-saint.

KARNATAK UNIVERSITY
Dharwar
20" March 1960

D. C. PAVATE
Vice-Chancel lor

Courtesy:
Publisher: Published in collaboration with Karnatak University, Dharwad
by
Bharatiya Vidya Bhavan,
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Attenion Readers

1. We wish to re-design the *Path Way to God* from our 52nd Volume i.e. from Oct-2016 we invite suggestions /contributions from our esteemed readers for the improvement of the usefulness of the magzine.

   Kindly revne the subscriptions. You may check the status at our office.

   Our latest publication of *Mysticism in Maharastra* Seperated Saint wise in a set of 5 books are available at the concession rate of Rs. 600/- Please contact ACPR Office.

2. In our previous issue i.e. vol. 51 No.2. p.52-55 January - March 2016 "Athavani by P. Lalitakka". Reminiscences of Poojya Lalitakka P. Kulkarni rendered in English. Was misprinted as a part of article of Prof. Devendra Rawat due to oversight the mistake is regretted. (English rendering is by a staunch sadhaki from Dharwad).

Students'Response

For the Event of Honouring SSLC Students

Dr. Swapna Mahajan
'Syamantak' #22, Buda Scheme 51,
Nakshatra Colony, Laxmitek , Belgaum.
Email: swapnamahajan1968@gmail.com

We feel honoured to be part of this great function felicitating the young achievers of Belgaum and congratulate you all at the Academy for the function to the morale of exalt students. Thank you once again for the great thought and excellent programe and excellent advice for their success. We wish you all the best.

Thank you once again.

Gautami G. Bhandarkar

C/o. Jai-Hind Provision Stores,
Plot No.247, RC Nagar, I stage- Belagavi

- A memorable event in our life
- A heart touching motivational key points from Dr. D.G. Kulkarni Sir.
- Thanks to the supportive words from honorable minister Shri Jarakiholi.
- Thanks to the wonderful programme arrangers.

सोनाली महादेव बिर्जे
न्यू शिवाजी कॉलनी पापामाळा
टिळकवाडी, बेळगाव

श्री सतीश जारकीहोळी व इथे उपस्थित असलेले मान्यवरांनी खूप चांगले भाषण केले. यांच्या भाषणातून आम्हाला खूप ज्ञान मिळाला व आपण पुढे कसे यशस्वी व्हावे हे ही सांगितले. हेच यांचे भाषण मला खूप चांगले वाटले.

धन्यवाद

Arul A. Baratike
Plot No. 41, Sector No.5
Shree Nagar, Belagavi
Email : arulbaratike09@gmail.com

A great step taken forward by the institution to honour students based on merit rather than reservations. Hope we see many such steps taken in the near future.

Mohammed Salman R. Patel
CCB 974, 1st Cross, Hazrat Nizamuddin Galli,
New Gandhi Nagar, Belgaum.

I have a new inspiration from all and I was very happy. This function give me the power to get something big and enjoy the function or get inspiration and thanks you for invite me and its my pleasure to come here and thanks to the ACPR Hindwadi Belagavi.

Deepa Mahadev Patil
C/o. Plot No.1377, S.No.: 07,
Vantamuri Colony, Belagavi.

ಗುರುದೇವ ರಾನಡೆ ಮಂದಿರದಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಪ್ರೋತ್ಸಾಹ ನೀಡುವ ಕಾರ್ಯಕ್ರಮ ನಡೆಸಿದ್ದು ನನಗೆ ತುಂಬಾ ಖುಷಿ ಆಗಿದೆ. ಎಲ್ಲಾ ಪ್ರಥಮ ಸ್ಥಾನದಲ್ಲಿ ಪಾಸಾಗಿರುವ ವಿದ್ಯಾರ್ಥಿಯಲ್ಲಿ ನಾನು ಒಬ್ಬಳಾಗಿ ಭಾಗವಹಿಸಿದ್ದು ಖುಷಿ ತಂದಿದೆ. ನಿಮಗೆ ನನ್ನ ಹೃದಯಪೂರ್ವಕ ವಂದನೆಗಳು.

Vishalakshi B. Dindi
Mahaveer Satagoudar, Mahaveer Nagar,
H.No. 3 Majgaon.

ಈ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಭಾಗವಹಿಸಿ ನನಗೆ ಹೆಮ್ಮೆ ಎನಿಸಿದೆ. ಇಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ತಮ್ಮ ಚಿಕ್ಕ ಸಾಧನೆಗೆ ಗೌರವಿಸಿ ಅವರನ್ನು ದೊಡ್ಡ ಮಟ್ಟದ ಸಾಧನೆ ಮಾಡುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸಿದೆ. ಇದರಿಂದ ನಾನು ದೊಡ್ಡ ಸಾಧನೆ ಮಾಡಬೇಕೆಂಬ ಕನಸನ್ನು ಹೊಂದಿದ್ದೇನೆ.

ಧನ್ಯವಾದಗಳು.

Priyanka V. Heddurshetti
Plot No. 45, Sec-3,
Shivbasav Nagar, Belgaum.

I would like to thank ACPR for organizing such a wonderful and inspirational programme. I would also like to thank Kulkarni Sir for such a delivering motivational talk.

निकिता अनिल पवार
2249, जीआयटी कॉलेज रोड, फस्ट क्रॉस,
राजाराम नगर ए, उद्यमबाग, बेळगाव

फंक्शन तर खूपच छान झाला व सतीश जारकीहोळी सराना भेटल्याबद्दल खूपच छान बाटल. तसेच त्यांची कार्ये कोणकोणती आहेत हे समजल्याबद्दल मला खूपच अभिमान वाटत आहे. आणि मी समाजासाठी काहीतरी प्रगती करेन. तुम्हीही अशीच प्रगती करावी नम्र विनंती.

Shivani N. Nazare
H.No. 1794, Kelkar baug, Borarves,
behind vaishali hotel, Belagavi-590001

The function organized ACPR, Gurudev Mandir has really been very encouraging and motivational to all the toppers of the school. The motivational speeches by D.G. Kulkarni and Shri. Satish Jarakiholi has really inspired me.

Thank you

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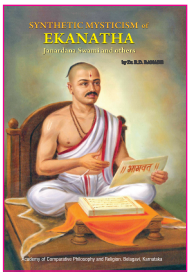

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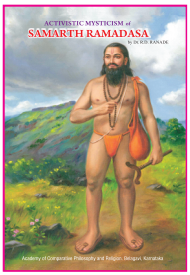

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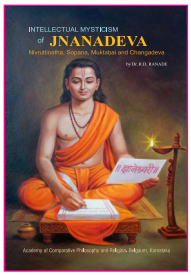

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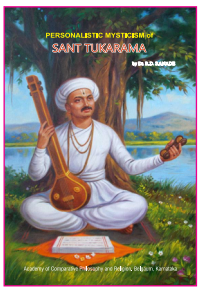

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Book releasing function of separated issues of mysticism in Maharashtra Author: R.D. Ranade

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ದಿನಾಂಕ : 04/04/2016
ACADEMY OF COMPARAT PHILOSOPHY & RELIGION
Gurudev Mandi dwadi, Belgaum

Book releasing function was held on 04/04/2016. Reprint of the book "Mysticism in Maharashtra" written by Dr. R.D.Ranade, M.A., D.Lit. The book was reprinted in five separate books. Three books of these i.e. Sant Jnanadev, Sant Tukaram & Sant Namdev were released by Parampuja Sri Siddheswar Mahaswamiji of Dynayogashram, Vijayapura. Dr. Siddhram Mahaswamiji of Shree Nagnuru Rudhrakshimatt, Belagavi was the Chief Guest. Sri Basavraj Matgar,Class I contractor Belagavi, Sri Anil S Benake, Advocate Belagavi, Sri Ravindra Hiredesai, Retired Executive Engineer Belagavi, & Sri Sachin Bailwad, Professor Belagavi where felicitated for their helping hand in bringing the books. Sri Siddheswar Mahaswamiji appreciated the reprinted books with attractive pictures & captions which gave new look to the books. Sri Swamiji gave ashirwachan to the audience present. Sri Ashok Potdar Vice Chairman, ACPR gave concluding speech.

SSLC Toppers felicitated
at Gurudev Ranade Mandir

Belgaum: Students from SSLC (Std. X) who topped their board exams for the academic year 2015- 2016, were felicitated in a warm ceremony on Monday 6th June 2016. The function was part of the 59th Death anniversary being observed by the Academy of Comparative Philosophy and Religion (ACPR), Gurudev Ranade Mandir. The ACPR has been felicitating meritorious students for the past 15 years. Speaking on the occasion, keynote speaker, Dr. D. G. Kulkarni, Head of the MBA dept., KLE's Dr. M.S. Sheshgiri College of engineering, guided the students for career advancement. He said that communication and clean habits go a long way in making a successful career. Chief Guest of the function, Hon. Minister Shri Satish Jarkiholi said that how kids grow depends largely upon the kind of upbringing that the parents render. Students spend a lot of time on apps, gadgets and TV which should stop, he added. He also said that our life is a continuous process of research and development where learning always happens in some form. Give back some part of your income to the society, he urged the students. Miss Preeti and Srividya presented devotional songs while Ejaz Tashildar presented patriotic song. Adv. M. B. Zirali, secretary of ACPR, felicitated and welcomed the guests. He spoke of the activities undertaken by the ACPR. Adv. Ashok Potdar briefed the gathering about the works of ACPR in his welcome speech. A total of 120 toppers across several schools in Belgaum were bestowed with a letter of honour and a bunch of books on this occasion. Shri Subrahmaniam Bhat, Trustee of ACPR, proposed the vote of thanks. Students, parents, teachers and well-wishers were present in large numbers for the function. Swatee Jog anchored the event.

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FOOTPRINTS ON THE SANDS OF TIME

A Profile of
ACPR
Global Mission of a Mystic Visionary

A PRESENTATION BY ACPR, BELGAUM BY GURUDEO Dr. R. D. RANADE

ACPR'S GOLDEN JUBILEE AGENDA
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ACPR

"ACPR is the Global Call for Awareness of Unity given by the Modern Prophet Gurudeo Dr. R.D. Ranade. Humanity is the New Religion. Rational Mysticism is the new secular language, where faith joins Reason.... Divine Art of Living and Growing in Peace is the wisdom to be acquired and ever updated .... ACPR is Humankind's school for continuous learning ..... A new Temple of knowledge..... with Unity of God..... Religion may vanish if Philosophies down to asset; Philosophies may vanish if Mysticism dawns to assert, and Holistic welfare of entire humankind may dawn if God asserts the mission of ACPR.

-Prof. N. R. Deshpande

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